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A Faith That Unites

BY EDWARD L. PARSONS

He made of one every nation of men for to dwell on the face of the earth. Acts 17:26.

THESE are the familiar words from the report of St. Paul's speech at Athens. They are singularly appropriate to Brotherhood day. Paul was a Jew. He was also a Christian. He was speaking to pagans. He found common ground for pagan, Christian and Jew in their relation to God, the Father of the world-wide family of men.

We are concerned primarily today with the strengthening and enriching of this brotherhood in our own land between Christians and Jews—those who trace their faith in God back to a common source in the remote and dim past. God is to all of them living, righteous, merciful. He has spoken to all of them in the great prophets of Israel. In the supreme devotion of the Psalms all of them have been lifted into his presence. Whatever may divide them, they all accept this common divine Fatherhood.

And so too of the Christians. Though they stand very far apart, these Protestants and Catholics, they share not only the same divine Fatherhood; their faith is focused in the same Lord and Savior. In the profoundest depths of life they are united by a common love and loyalty stronger, more dominant, more determinative than any lesser faiths which divide.

With the strengthening and enriching of this brotherhood in America we are primarily concerned, I have said; but because the ground of that brotherhood is the universal Fatherhood of God, our speech like St. Paul's must carry its message for the righteous man in every nation and make its appeal to the pagan world about us, a world which all too often frankly denies the claim of brotherhood in the worship of gold and power.

Our record in America is none too good. Catholics, Protestants and Jews have distrusted each other and still do. There are a thousand reasons (so one may say) why they should. We hear them constantly. Some are political, some social, some economic. They are or-

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dinarily confined to small groups but sometimes they flare into widespread popular movements. We have had in the past our Ku Klux Klan, our Know Nothings, our A.P.A.'s, unreasoning attacks in the name of religion or Americanism or what not against Roman Catholics. We have had, thank God, no organized pogroms; but wherever Jews have come into positions of high leadership, wherever they have seemed to be appropriating a large share of what others want, the Jewish question arises. And today there are menacing signs of the growth of anti-Semitic sentiment, an evil contagion which no national boundaries, no official quarantine can keep out.

Ordinary unregenerate human nature has much to do with these distrusts. If things go wrong we like to put the blame on someone else. If a scapegoat can be found who is different, whom for some reason we don't understand, so much the better. The foreigner is pretty nearly always wrong, whether judgment is passed by a distinguished United States senator or by some modern Sam Weller. There is something mysterious about him. He is an adept in "ways that are dark and tricks that are vain." And where in any community or nation this "foreign" quality appears as a type of religion, Protestant or Catholic, little understood and altogether strange in its practices, or this foreignness is added to the inexplicable survival power of a racial stock, the result is the same. There is distrust and suspicion.

HATREDS OF HISTORY

All this natural human instinct to protest the unintelligible is in the relation of Jews, Catholics and Christions enormously reinforced by the accumulated hatreds of the past. It is not easy to shake off that history of horror. Think of the centuries of persecution inflicted upon the Jews in the name of him who was himself a Jew. "Are we not sharers of thy Passion?" they cry.

Yea
In spirit-anguish closely by Thy side
We have drained the bitter cup and tortured felt
With Thee the bruising of each heavy welt.
In every land is our Gethsemane,
A thousand times have we been crucified.

Think too of the bitter struggles between Roman Catholics and Protestants in the sixteenth and following centuries, the persecutions, the wars, the restrictions. These things leave marks upon succeeding generations. The group mind registers them and when frictions arise, the misunderstandings, the hatreds and the distrusts of the past spring to life again; and again intolerance and suspicion and potential persecution are with us.

Yes, there seem to be a thousand reasons why we should distrust and dislike each other; but none of them are good reasons. However much we may in the pseudo-scientific slang of the day "rationalize" them, they are poor reasons. They cut into our own lives and leave sores. They cut into the life of the nation and infect it with social poison. Above all, to change the figure, they blur the vision of brotherhood. They blind men to the interests of all God's family. They are petty, limited, parochial, selfish.

And all the while God calls to us his children, one people, one family, to live not only in tolerance but i active love and good will. He calls us to build tha commonwealth of cooperation and love which is th kingdom of God.

Are we prepared to meet that call? It is urgent. I is imperative. The need of the world presses upon us accents the call of God; cries to us that for the sake o our country, for the sake of men's souls, for the sak of the world's salvation we who believe in God and th unity of his children should think together, work to gether, fight together.

THE ERROR OF NATIONALISM

It is first for the sake of our American life. Nation unity is a right ideal. We have no quarrel with tha We may perhaps envy the unity of those smaller natio whose people are practically all of one race, one re ligion and one culture. But such unity is not for u We are brought together from many lands with wid diversity of ideals and with traditions not only varie but often hostile. These religious antipathies with whic we are concerned today are only one sign of our co fused and strangely blended heritage. National unit is one thing in Sweden. It is quite another in Americ But seek it we must if as a nation we are to serve th world with any real power. Now there are two way of seeking it. One is the way which Germany for ex ample is taking, the violent repression or expulsion o minorities who by race or by faith are considered alie or hostile to the dominant majority. In that unhapp country the attack falls more heavily upon the Jew because of race; but they are not the only sufferer No voice, no thought must question the nazi rule. A all costs the unity of the nation must be won.

It is a dreadful policy in its cruelty. It is a sel destructive policy in its inevitable weakening of th moral fiber of the people. It is a policy utterly oppose to the ideal which, with many failures, has guided ou American life. It is a policy utterly hostile to the fait that God is our Father and all men our brothers. I America is to achieve an ever increasing unity it mus be by God's way, the way of good will and persuasion not the way of force. It must be through an ultimat faith in the God who is Father of all men of whatev name or race. Men are always seeking short cuts t their goals. The German way is a short cut. Dictato ship anywhere is a short cut. The tyranny of the ma jority is a short cut.

But the way to a genuine unity is slow and hard. I means that all religions and all races, yes, and all polit cal and economic views must be equal before the law It means that all minorities be given the right to speak But it means far more than such technical recognitio of unity in diversity. It means that back of it all ther must be the fine spirit of sympathy and understandin and the purpose of building a unity of life through goo will. Practically it means that where Christians are i the great majority they will not merely let Jews alone but rather meet them, know them, trust them, tak them as fellow citizens and build the commonwealt with them. It means that Protestants will know an trust Catholics, and that Catholics will put from ther their underlying distrust of Protestantism. It means

living and understanding cooperation in building the nation, and in seeking to make it more nearly like the kingdom of God. *E Pluribus Unum* is for us today a motto which signifies far more than a political unity of forty-eight states. It signifies a unity of many and varied races and cultures and religions, expressed in a great organic national life. The responsibility to bring this about rests with double weight upon us who know that God has made of one all nations to dwell on the face of the earth.

THE CURSE OF SECULARISM

The same kind of responsibility rests upon us as we look out into the world today and face the growing power of secularism. It is not only Christianity,

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whether Protestant or Catholic; it is not only Judaism which is concerned in this giving over of life to the dominance of purely secular ideals. All religion is concerned. As has been pointed out a thousand times of late, a new situation faces us. In the past, however poorly men may have accepted the implications of religion, they have only in isolated cases refused to recognize that it is fundamental to life. Today vast numbers frankly repudiate its authority. They sever life from God. They cut it loose from what has been its agelong anchor. Russia is officially antireligious. Radical groups in many countries, including the small fringe of communists here in America, have no use for religion and still less for the church. Nor must we forget those thousands of good people who hate the name of communism and are ready to pay lip service to God but whose real standards of life are wholly secular. If God is anything but Almighty Power, theirs is a practical atheism. It is among these people that we find those who in the name of God foment distrust of groups of alien tradition, who back red-baiting and who forget that liberty is a great word. Their ideal for America would appear to be that of a glorified small town of people like themselves. They worship force, and they too would seek unity through repression.

But wherever we see it—in Russia openly, in America and many another country overlaid with piety—it is always a menace to men's souls. It is always a degrading thing, dragging men down, destroying their capacity to achieve a full and rich and righteous life, plunging them into the sin against the Holy Spirit, the denial of that which expresses the best that is within them. Against this crude paganism Jews and Christians alike take their stand. Churches and synagogues alike reach out to save men, to bring them to God and reveal to them something of the fullness of life in him. On much we are divided. We are one in our ultimate interpretation of this great universe. It belongs to God. His purposes control it. His will is supreme.

A FUNDAMENTAL FAITH THAT UNITES

On much I say we are divided. We could not think of man's "salvation" in just the same terms. We would not guide seekers after God along just the same paths. But we are not divided in that fundamental faith and we can, surely we can, stand together to bring men back to that faith. I am not pleading for official unity. That is today impossible. We differ too much—Jews from Christians and Christians from one another—about the path to God and the meaning of "salvation." I plead for brotherly cooperation, for good will and mutual trust. I plead for a "united front," not to save religion, not to save the church, but to save men. I plead for joyous insistence on the deep faith which we hold in common, that it may come with increasing power into the lives of men.

And this is the hope of the world. Economic necessity may drive men closer together. The struggle of the underprivileged may overturn the industrial system and herald a new and more generous civilization. "Collective security" may come from universal fear. But every step of the way toward any better social order is a step which, consciously or unconsciously, in principle is the demand of good will. Whatever its immediate occasion, it bears witness to the universal brotherhood of men and echoes the call of God to his children.

The form which that society of God's children will take we cannot now forecast. Nor could we agree concerning the institutions or groups which in that future will carry the burden of spiritual leadership. My view would differ greatly from that of my Roman Catholic brother across the way, and still more from that of my Jewish friend with whom I share many responsibilities in welfare work. But whether we call it the kingdom of God or the commonwealth of love, or only a universally just social order, we all know, we all believe that it must root in the divine Fatherhood. It must grow as a brotherhood grows. It must reveal the family life of the children of God.

There then is the task which God sets us. We have to seek the unity of our national life in mutual trust and good will. We have to reveal to the world in our

own loving and tolerant brotherhood the eternal Fatherhood of God. We have to lead in building up for all men the kingdom of God which is the commonwealth of love, the family life of the children of God.

For all of us the strength for the task comes from God. For us Christians the way is clear, the power tenfold, the courage unwavering through the leadership of Christ. He leads. We follow.

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the City of our God.

The Mental and Moral Basis of Fellowship

By Samuel H. Goldenson

IN DISCUSSING this theme, I shall assume at the outset that we all believe that good will, mutual understanding and mutual appreciation should prevail among the various and differing faiths in our midst. I shall therefore not spend much time in singing the praises of fellowship and in giving reasons why there should be more of brotherly feeling in the world. There are very few persons who do not profess to value these sentiments. Especially are they few among the leaders of religious thought.

Yet we must not overestimate the significance and the influence of the laudatory references to these ideals, and, we might add, of the noble professions of any other high aims. There are certain ends in life that all of us readily regard as desirable. There are virtues and principles of conduct, such as justice, loyalty, peace, that immediately commend themselves to us. But despite the universal approbation of them, in private and in public, in season and out, these still remain ideals that, alas, can be realized, if at all, only in the distant future.

This disappointment is due to our incapacity or unwillingness to recognize that it is quite possible to laud ideals and to do so even glowingly without making any genuine contribution to their realization. To talk of ideals is pleasant. To use a word of the psalmist, it is "comely" to do so. It becomes an individual to speak well and favorably of ideal things. To give expression to this praiseworthy trait in man, society stages special occasions upon which public professions are made of things high, fine and lovely. Under the spell of these celebrations and carried away by the enthusiastic utterances of those who paint in noble terms the high purposes achieved or to be achieved, men too easily take things for granted. They lull themselves to sleep in the contented assumption that because an aim is so well and pleasingly described, it is already an actualized fact.

The gulf between the ideal as presented to our imaginations and the ideal in its shocking and misshapen forms found in daily life, can be bridged, however, only by learning the necessary steps leading to realization and by fashioning personal behavior accordingly. Unless we turn our thoughts to conditions and prerequisites for the attainment of our ends, the descriptions of these ends, however fine, will remain but verbal exercises, amiable but fruitless. And the final outcome of such vain exercises could only be deception and disillusionment.

It is interesting to note that in no field where we set out to attain our purposes and satisfy our wants, other than in the realm of human relations, do we spend so much time in describing and discussing our aims and do so little to compass them. I wonder whether this indicates a survival of the belief in incantations and their special power to charm us into proper attitudes to our neighbors. Or perhaps the reason for our lack of effort of a practical nature is due to the realization, sometimes only subconscious, that to bring them about in actual life would involve a great, if not a complete, change in the patterns of personal thinking and behavior. In a word, the personal involvement seems to be too great and the costliness of giving up many dear and cherished notions may account for the substitution of words for deeds.

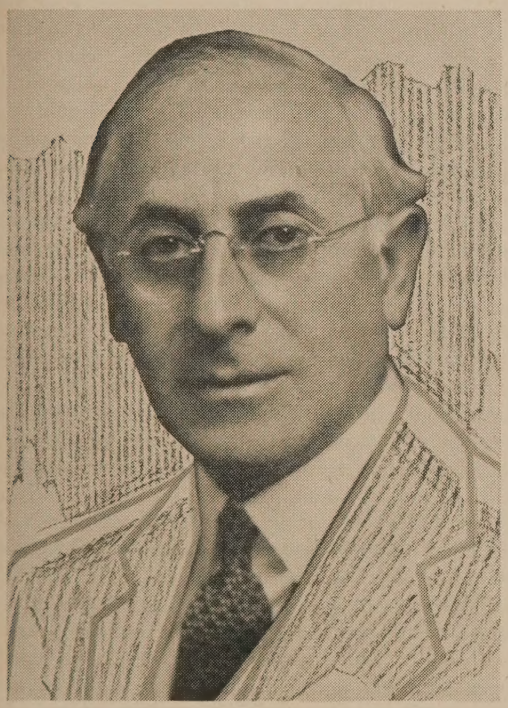
THE WAY TO FELLOWSHIP

If good will and mutual fellowship are to be brought about in our society, they can only be attained through such knowledge, thinking and doing as will predispose the individual to look kindly, generously, understandingly and justly at his neighbor. I should like to urge as the first step leading to such a desired result the recognition of the nature of the universe in which we live. Its composition is of such character that everything in it is different from everything else. Every single thing in this cosmos of ours has a pattern all its own. Every grain of sand on the seashore, every blade of grass, every snowflake, every living thing, every star and every planet has properties and forms that make it distinct from every other thing. I mean every other thing even in its own class. No two things are exactly alike, for where one thing is, nothing else is and nothing else can be at the same time. Where it will be, nothing else will be at the same time. This means that everything—no matter what—is always exposed to influences and to the operation of factors that are its own by virtue of the unique place that it occupies at any and every moment.

If differences are so prevalent, so inevitable, and of the very essential structure of the universe, hadn't we better take them for granted? May we not assume, moreover, that they play a necessary and important function in this world of ours? And if differences do play a significant role everywhere, why should we not accept them and even welcome them in the human world? Why should we be unwilling to see the differences that obtain in the human family as part of the total scheme of things? To expect in the human family that persons should have the same thoughts, the same ideas, the same purposes, the same values, the same faith, is to look for a break in the processes, animate and inanimate, that go on about us. A human being born in one climate and in one environment and amid one set of circumstances cannot be expected to think and act as if he came to life in a totally different part of the world. The first item, it seems to me, in any sentiment of good will is not to expect the impossible of other people. The im-

possible in this instance is to act as an unrelated person without any roots in a particular past.

It is important to realize that the differences that men exhibit are not the result of willfulness or arbitrary rebellion against the notions held by their neighbors, but rather very natural expressions of their own heredities and of special environmental conditioning. The thoroughgoing understanding of this implies, of course, that one should learn to look at one's own self in the same light, that is, as equally determined by a particular heredity and environment. There is a peculiar and wholly unwarranted assumption that most men make when they look at their neighbors who differ from them and that is that their own natures and their own points



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of view were freely and wisely chosen and need no mending, while their neighbor's natures are the results of sheer stubbornness and the points of view of such persons wholly misguided.

The extent to which such assumptions are unwarranted may be clearly understood when we realize how infrequently after all do men of one faith—ours or our neighbors'—voluntarily and deliberately choose another. That there are exceptions only proves the rule, which means that by and large persons remain within their own folds. It is well to be reminded that this tendency to remain within one's own sphere is generally regarded as an expression of loyalty. If loyalty is a virtue, it must be such on one side as on the other—for our neighbor in the manner in which he cherishes his background as for ourselves in the respect we have for ours. Particularly does loyalty become significant in this matter of good will if we recall its essential nature, that the heart of loyalty is in the ready and willing acceptance of the responsibilities that come to us from situations not of our own making or the result of our own choice. The beauty and nobility of loyalty arises from the fact that men are capable of accepting situations and the burdens imposed upon them in the same spirit as if these very situations had been created by them.

The next general fact that one should know in order to become more favorably disposed to those of another group or faith is that one's own heritage is an accumulated and a composite set of values. They have come into being through time and have been developed through the operations of many minds reacting to the many vicissitudes in life. In this manifold of values, there are many types and many points of view. All the elements are not on the same level of excellence. They are not all equally high and inspired. What I say now applies to the values of one group, as well as to the other, to mine as well as yours. The importance of realizing the constitution of the heritage of one, as well as the heritage of another, is to forestall the common tendency of making arbitrary and unfair comparisons between the values of one and the values of another.

HIGH THOUGHTS BRING MEN TOGETHER

If we compare the higher elements of the New Testament with the lower elements of the Old, the result is easily foreseen. In fact, the result is forechosen. This is the simplest device by which we make ourselves appear more favorable in our own sight. If men must compare and if they are genuinely interested in good will, they will put the high of their own heritage at the side of the high of the heritage of their neighbors. Such an attempt is itself an expression of good will, for it calls for freedom and fairness to see good in others. And as to the outcome, no one need fear. For when men rise to higher levels, they find themselves at the same time getting closer to their neighbors, if the latter too reach up in like manner. The high of one heritage is infinitely nearer the high of another heritage than it is to the low of its own background. Every high thought by virtue of being high possesses the qualities of inclusiveness and universality. It is only when we dwell in the lower regions and our thoughts are of the baser sort that we shut out our neighbors. The higher our thinking is, the more we envisage the lives of an ever greater number of our fellow men, include their interests and feel for them in their difficulties. That is the nature of all high thinking. It is high because it transcends differences. It either looks beyond them or below them in search of some common principle of unity. He who takes his Christianity from the beatitudes of Jesus and he who takes his Judaism from Micah's conception of what God requires, meet on a common ground of humility, love of mercy, and passion for righteousness, even at the cost of personal sacrifice.

That every heritage or tradition, religious, political or social, is a product of time—that is, has a history—is of further significance for us in our search of ways of thinking to advance good will. History means change and accommodation in accordance with the requirements of the developing situations of life. Since the last chapter of history has not and cannot be written, the most that we can say about any idea or belief or set of them is that they are up to date. We generally forget that

when we say a thing is up to date, we mean two things: that it is the latest, up to the present, and also that it is not yet tomorrow's. The fact that it is not yet tomorrow's should give us pause and should cause us to speak of it with something of modest tentativeness. Such a state of mind is accommodating in character. It saves us from the dogmatism and overemphasis that usually tends to overwhelm and silence one's neighbors. If we could be made to feel that change and progress are continuous processes in a world in which our forefathers were children of their own day even as we are children of our own time, then our thinking would lose something of its absolutism and become imbued with a sense of possibility and with friendliness to the new and the different.

DANGERS IN FIXED STATEMENTS OF BELIEFS

However, let us not overlook the fact that it is quite natural for men to desire definitive understandings of what is important and true. Hence, they make fixed formulations of their thoughts and beliefs. Yet there is always a danger in the very statements themselves, when they are regarded as final. They not only shut off further inquiry and debate, but these expressions themselves, aye, the very words, assume an importance all their own. It is as if the idea takes on material form and this form is worshiped as an idol. Many a war in human society has been waged in behalf of idols such as these. This is mostly due to the fact that the formulations themselves are made by persons who like to inclose insights, purposes, aspirations and beliefs within fixed limits. The idea or purpose takes on a special form and this is a kind of materialization of it. I suspect that this very materialization of thought leads to the same pride of possession that one feels with reference to all other material things. It now becomes a matter of property. But to ideal things ideally conceived, there is no private property. The genuine idealist is always happy to find another who shares his ideal, no matter what the other's personal approach is or how he might state it to himself. When Moses was warned that Eldad and Madad were prophesying in the camp, thus arrogating to themselves the role assigned to the lawgiver, he answered: "Would to God that all his people were prophets."

As a practical help in developing good will, it is well for a man to devote his energies to some practical cause in the field of human betterment. The very activities and experiences in connection with the pursuit of a great aim elevates one to heights from which one's horizons become ever wider. Such an aim has a psychological effect, as well as a moral one, upon the individual. The greater the aim, the more it expands the mind and an expanded mind tends to think inclusively. The effort to achieve a high purpose not only requires vision, but courage as well. Thus, the moral faculties are engaged through self-discipline. A man cannot go far in the promotion of social justice, of peace, or of democracy, without discovering that these aims are as precious to persons not of one's own kind or class as they are to one's own self. This discovery through practical experience has a unifying influence. It binds a man to others by a tie that is spiritual in nature and thenceforth boundary lines become less and less noted and differences that hitherto loomed large are now seen as irrelevant. They may be there, but something else and something greater now matters.

RECOGNIZING THE COMMON TIES

The best illustration that I know of the power of a great cause to erase dividing lines was given one day by Frederick Douglas, the black man, when he said of Abraham Lincoln: "He is the only man I know who, when in conversation with me, never seemed to see that I am black." Why didn't Lincoln see Douglas' black skin? Because his heart was filled with humanity and his soul with a passion to serve the humblest of the human family. In the light of his high aim, devotedly held, Lincoln saw only the common tie that bound him to his suffering fellow man and the differences between them faded away. It is no accident that wherever we find a man dedicated to a great cause, we discover that such a one is a liberated person. The mind of such an individual is emancipated from those limiting and narrowing notions that stand between us and our fellow men and lead to such mischievous and hurtful experiences as intolerance, prejudice, hatred and persecution. The practical prescription, therefore, for better mutual understanding and appreciation is to give one's self to a cause that is big enough to drive out of the mind all those little points of view through which men try to appear fine and superior at the expense of others and seek to lord over them.

It is also important as a practical step to make certain wherever it is possible that the men whom we engage to be our leaders in the churches and the synagogues should not only be versed in their own particular heritages, and devoted to the faith of their fathers, but should also have the capacity for noble and generous thinking. That does not necessarily mean that they should be men of such great intellectual power as to compass world-embracing programs and purposes. I have in mind a more modest requirement. They should be men of simple good nature. What is needed is the natural kindness of heart which usually exhibits itself in unwillingness to think ill of one's neighbors, even of the strangers. I fear that we often lose sight of this personal element in our efforts to bring about a greater measure of good will. Visions we have, principles too, and it is easy to invoke them. But what is most necessary is to find men and women, particularly in places of leadership, who by their natures are bearers of good will. When a man of one faith sees one of a different faith exhibiting the same virtues that he himself has been taught, a bond is fashioned that is stronger than that formed by any amount of argumentation and exchange of ideas.

ALL LIVES ARE INTERWOVEN

We have been told of many episodes in the World War in which the representatives of various faiths in critical moments rose to great heights of kindness and understanding toward those not of their own fold. If we applaud such expressions of goodness and value them by the extent to which men can go in helping those not of one's faith or blood, why not cherish the same spirit when exhibited in less critical situations? And who

knows when a situation is really critical for human beings? Who can mark the dividing line between faith and faithlessness, hope and hopelessness, joy and sorrow? To some degree, the fortunes of each of us are in the hands of everyone else. So is our happiness and even our faith. I know no better way to bring these thoughts to a conclusion than by quoting the words of Emerson:

> Nor knowest thou what argument
> Thy life to thy neighbor's creed has lent.

The Sanctuary of Christian Brotherhood

By John P. Monaghan

TO understand properly the heritage of our brotherhood we should know the way by which our Christian sanctuary became the distinctive home of the Christian life.

More and more we are beginning to understand that a civilization is determined by the character of its sanctuaries. What man worships and the manner of that worship determines his character and the culture of his nation.

To the prophets of every race there has come the understanding that some ground they stood on was holy, and the people obeyed the command to build a sanctuary to their God. Very strange gods indeed were worshiped in these sanctuaries, for man left to himself has a tendency to make his God in his own image and likeness. This diversity of gods has often confused men about the nature of God, but the important thing is to remember that man is instinctively religious and a sanctuary-maker. And his sanctuary was at once the outward symbol and the inspiration of his religious brotherhood.

In the Christian tradition we have accepted the Jewish people's relation with God as the perfect expression of that tender relationship that binds by unbreakable bonds man with his Creator.

GOD'S GIFT TO MAN

In the beginning, that ancient revelation tells us, God made man in his own image and likeness, which means that he had given him the most holy gift of wisdom, a will which is the Godlike power of self-determination and that Divinity had shared with man a life that was to know no death. Then God saw that man and the world he had made was good. But man forgot his high allegiance to Divinity and determined his life not according to the will of God but according to the will of mortal flesh. Indeed the whole record of man would seem to be that he has never known the things that were for his good and that he has never learned by experience. This is the burden of all that wisdom which the teachers of Israel and its prophets taught. The whole story of that ancient revelation which we know as the Old Testament is the record of God's efforts to make man worthy of himself, to make him understand how Godlike he is, how worthy of God's love he is and how unworthy of that love he lives.

Man has never lacked the knowledge how to be as God would want him to be, but has seldom had the strength to follow the truth. For man is not made wise by knowledge nor holy by ethics; he needs truth living in a person to be the way and the life that is familiar to him.

Jesus Christ is that incarnate truth which the love of God knowing the treasons of our nature sent to men to be their way, their truth and their life. Strangely enough this God-man built no sanctuary. For the sanctuary had become, as it is too often today, something apart from life, a force only to vitalize personal failure and consecrate national ambitions.

WHY CHRIST CAME

Christ came to restore to man his lost inheritance of divinity. Christ made clear that the kingdom of God which is the eternal quest of man from the beginning was to be found within the human heart. Christ gave us not merely an ethic to live by, not merely a holy place to pray in: he restored true religion to man. Christianity is a way of life to be lived not only as Christ lived it but sacramentally in his very company. For God knows that man is ultimately moved less by principles than by a personality. And it would place a limitation upon the generous love of Christ for all men, if the influence of his personality touched only those who saw him in the ancient day. He assured us otherwise: "Behold I am with you all days even to the consummation of the world." Christ built no sanctuary, thus emphasizing the fact that man himself was the living tabernacle of God and that every ground man dwelt on was holy.

Man's sin was that he had debased life. He had rebelled against the discipline of commonplace obedience, he had established arrogant barriers of caste in human society, he had debased marriage to a barter and worshiped gold as the very essence of life; the spiritual catharsis of pain became to him only the burning finger of an angry God. To this debased life almost universal in those days Jesus brought redemption when he gave back again to man his lost divinity.

Christ is love, creative love. When he took our flesh man was born anew and all of this sin-cursed earth was consecrated in its foundation caverns where he was born.

SIGNIFICANCE OF A SANCTUARY

A workshop became the sanctuary of almighty Love; the labor of a carpenter became the ritual of its priesthood. From a wedding house in Cana came the first message of our Lord's generosity. The aristocracy of his kingdom were the poor. And sorrow, suffering, pain and desolation, the old world's evils, became his royal badges. "Art thou a King?" asked the astute Pilate of the carpenter of Nazareth. The question subtly answered itself. Pilate knew him for a King and unconsciously anticipated the allegiance of millions for the next two thousand years.

Christ still is King and so we celebrate this day in honor of his royalty in the heart of man, and dedicate

this sanctuary* to the Christian brotherhood which is his kingdom. Here shall be his cenacle where his disciples will know him in the breaking of bread. Appreciating as of old the lonely uniqueness of each human soul, his voice will speak to the prodigal his personal absolution: "Be of good heart, son, thy sins are forgiven thee." He will have by him, as in Nazareth, Mary and Joseph that our human hearts might feel at home with his divinity. Here too his own apostles will tell the good tidings of his kingdom and by his authority renew for us that great sacrament of love whereby is brought to man his lost divinity.

Christ taught the multitudes gladly and to little children he said, "Suffer the little children to come to

JOHN P. MONAGHAN

me." So there must be a school in the House of Christ, a corner of this sanctuary, where the young may learn the humiliating holiness of knowledge; classrooms like observatories where the science of earth and sky and man may enlighten them to adoration and self-respect. They must learn that all our wisdom comes to this, that life's highest adventure is to keep step with Christ who is at once our way, our truth and our life.

THE SANCTUARIES OF THE EARLY CHRISTIANS

Then too the Christ of this sanctuary is a God of gladness, of joy and wisdom-mellowed laughter. There must be a place in his kingdom for recreation and for the enjoyment of the physical vitality that is the sacrament of eternal life.

In the Christian age, the sanctuary was the center of human society; the church was in the market place, in its shade men bought and sold and labored. In the church square men jousted and feasted; the church steps were the forum of public opinion, the church spire marked for each man the passage of time and his ultimate goal. The cloisters of the churches were the public schools; there scholars gave freely of their wisdom and their pupils learned what many of us have forgotten—that education is not a laboratory nor a library; they knew that education is the enthusiasm of a scholar.

In their sanctuary God was worshiped and in the contemplation of God man discovered his own divinity and the godliness of every other man. So that no matter what form his politics took—autocracy, monarchy or republicanism—the philosophy of his politics was that every man was brother to a divine Christ—the only philosophy indeed which can justify democracy at all.

Thus the Christian sanctuary was what a sanctuary has always been: a cenacle, a school, a center of social life. "I came," said Christ, "not to destroy but to fulfill." Our treason today is that we have disintegrated life. Some of us would make the school the vital center, others would substitute the political forum, still others the shop, leaving the sanctuary lovely and lonely, apart from life, a gateway from defeat.

WHERE MODERN CHRISTIANITY ERRS

The tragedy of modern Christianity lies not so much in its defeats as in its victories. It points with pride to its aloofness from politics, to its adaptation to physical science, to its ecclesiastical immunity and to its secure conservatism. Modern Christians have secured the sanctuary by segregating it. This is not victory, it is death. Even the Stone Age would have repudiated a religion that segregated itself from any part of life.

"I came," said Christ, "that you might have life and have it more abundantly." The more intelligent schools of education are already very happy with an old truth that man is not a synthesis, that he is a person. His religion cannot be separated from any part of his life. His religion should give significance to his politics, to his science, his art, his home. If it does not, it is only wishful thinking and should be buried in the limbo of forlorn hopes.

The religion of Christ is Christ and the sanctuary of Christ is wherever there is man—in the workshop, in the schoolroom, on the boat deck fishing, in the grain field, talking to the sinner, listening to the saint. Nothing that was human was alien to his interest.

Compromise, complacency and comfort—these are the enemies of his sanctuary—not communism.

We pray "Thy Kingdom come." But his kingdom comes not with property, nor arms, nor ecclesiastical diplomacy; it comes when a man loves God and serves his fellow man as Christ. "Inasmuch as you did it to one of these, my least brethren, you did it unto me." To be at once the symbol and the inspiration of Christian brotherhood, we solemnly dedicate today this sanctuary to Christ the King.

All this we do that we may with equal honor serve every man, but particularly the poor, the homeless, the sick and ignorant, remembering that each of these is the King's brother.

*This sermon was preached last October at the dedication of a new church and social center adjacent to Columbia University.

Broken Bread

By Dwight C. Smith

He was known of them in breaking of bread. Luke 24:35.

ONE of the most magnificent gestures of innocence that I have ever heard about is related by a family of my acquaintance. They had invited a young man to dinner, and all was placid and serene until, with no warning, their guest reached out with his fork and speared a slice of bread from the plate in the middle of the table. The family poise was not shattered by that grim act, but it was severely strained. The surprising young man became an almost fabulous character in the family annals. His subsequent achievement of civic and social recognition never quite dimmed the shining wonder of that moment when he so plainly revealed himself as being a diamond, perhaps, but certainly a somewhat rough one.

Perhaps it was too trivial an incident for them ever to have remembered. But I think we can hardly blame them. Meal time provides one of the crucial tests of civilization. It is then, if ever, that man shows how much he has progressed beyond his primitive ancestors. The simple act of consuming food has a revealing quality about it which shows up either the best or the worst in us. We may not like to think so, but we are frequently judged on the basis of how we act at the table.

Nor is it only in respect to such superficial items as pretty manners that judgment is made upon us. Opinions may vary as to how high the little finger should be elevated when one holds a teacup. But aside from that there is something about sharing a meal together which makes the experience significant for anyone who is at all sensitive to the values of human personality. Abused as it may be, our American habit of having lunch or dinner whenever we want to get two or more people together to talk about anything is tacit recognition of the fact. People are more approachable at such moments. Our guards are down when we break bread together. People reveal not only their manners but somewhat of their very souls as well, and thus are known in the breaking of bread.

A recognition of this truth is worth while, I think, when we remember the experience of those travelers to Emmaus. On the way they met a man who talked with them earnestly. Arrived at their destination, they easily persuaded him to stop over with them. They ordered food and invited him to join them. Seated there with them, he blessed the bread and broke it. And he was known of them in breaking of bread. After all, that is not surprising, is it? Name, if you can, a single person who would not be better known through such an experience. However, that is not all by any means. There is much more of importance than that, which I should like to have you note as we consider together this theme, "Broken Bread."

I

In order to begin the subject at all, we need to go back to the scene in that upper room in Jerusalem. Here the Lord came for what he knew would be his last gathering with the Twelve. In their minds it was simply the usual little ceremony which one might expect at the Passover. How was he to burn this scene into their memories so that they could not possibly forget it? The messages he had to give them might be important, but of what value would they be if these friends should forget them? And, after all, that was no distant possibility.

Just recall what happened that very night. Of all possible times, some of them were choosing this moment to quarrel over the question which one should be accorded the greatest honor in the kingdom that was to come. The contentious spirit leaped from one to another as a forest fire spreads. Jealousy and distrust filled the atmosphere to such an extent that not one of them thought to provide the common courtesy of the time. Therefore, taking a basin and a towel, Jesus himself passed among them, washing the feet of these men who were so hot over the question of prestige and honor. The contrast between their arrogant spirits and his voluntary performance of a menial task needed no words to make it eloquent. Small wonder that when he warned them of the approaching end, and said, "One of you will betray me," they all looked guilty. There must have been a sober moment of soul-searching for each one as he asked in self-accusation, "Is it I?"

"MY BODY, BROKEN FOR YOU"

It must have frequently seemed to Jesus that these men learned precious little, and remembered even less. If, after spending three years in close fellowship with him, they could still be eating their hearts out with that kind of quarreling, how could he count on their remembering anything? And yet the occasion was one of extreme urgency. He was going to have to leave his task in their hands, when they had only too plainly revealed their inadequacy for the task. Somehow he must find the means of fixing this moment so that they should never be able to forget it. He must provide them with some symbol which should repeatedly recall this experience to their faltering memories. What should it be, this talisman by which he might claim a portion of their thoughts no matter where they might be?

He solved the problem with amazing effectiveness. As they ate and drank he gripped their attention, and then solemnly identified himself with the bread and wine of which they were partaking. It was a bold step to take, and a risky one. It took courage to propose that hereafter whenever they ate bread or drank wine they should think of themselves as consuming his broken body and his outpoured blood. It was an instant, however, which required some daring. With this strong, almost violent imagery he riveted their attention to the thing he was saying. And from that moment their imaginations were captives to that symbol.

Life could never be the same for them after that. Never could they raise a cup to their lips without seeing his eyes searching theirs. Never could they break bread and eat of it without hearing him say, "My body, broken for you."

I know that the course of history has seen this symbol greatly altered. It was not long before the church had corrupted it into a magic rite, insisting that in some

mysterious way a literal miracle was taking place. And as soon as that influence gained ground, it naturally followed that there must be elaborate ritual hedging it about. It must be kept from the vulgar touch. Only on set occasions, and with great ceremony, could the symbol be used. And though some of us have reacted against that extreme, it is still a fact that we, with our persistent claims of freedom, set strict limits to our application of the thought.

Now, I grant that there are good arguments in favor of the practice. There is enormous effectiveness in the practice of certain solemn functions. There is deep religious value in our observances of the Lord's Supper. And I would not for one moment belittle them. Rather, I would urge that we make such moments as impressive as possible.

But at the same time I call your attention to this other fact, that we are in danger of losing the daily application of the symbol as Jesus offered it to his disciples. For I am convinced that he meant them to apply it to every meal they should have from that moment. Of course there might be times when they would specifically meet as a group for this particular purpose. But that fact was not to rob them of the realization that whenever any one of them took the cup or the broken bread, he was taking it in the presence of his Lord. Nay more, he was in that act appropriating some of the very nature of the Lord. No wonder those travelers to Emmaus reported that he was known of them in breaking of bread!

II

Now, there are some important consequences which flow from this suggestion that Jesus meant every meal to be a sacrament. Perhaps it will come to mean more for us if we begin to pay some serious attention to his assurance, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I suppose none of his sayings has ever been so bluntly ignored as this. Generation after generation of men have vowed their affection toward him. But when it has come to the simple matter of demonstrating their sincerity by this test, they have failed pathetically. For it isn't the sort of thing to shed a sentimental tear about. If it means anything at all, it indicts our whole civilization as shockingly pagan. You know that as well as I do. More than that, it reveals us as incorrigible hypocrites, with our pious words, our gentle glow of religious fervor, and our intolerable complacence with an order of things that tramples rough-shod over its victims. We talk about seeing and knowing Jesus, and yet we can look without flinching at conditions which by his own words do to him whatever they do to the meanest and most abused. He identified himself with all humanity, however outraged or dispossessed it might be. If, then, we are to know him in the breaking of bread, what does that mean in this sense?

Some of you will perhaps recall the story which was told a few years ago by McDowell, one of our missionaries in Africa. He was relating an incident which took place soon after his arrival on the field. He was on an expedition through the country with an old native who had been associated with the mission for some years. They stopped for rest at noon, after a long morning on the trail. McDowell, full of American vim and vigor, ate his lunch in a hurry, and began chafing over his companion's delay. Meanwhile, the old African continued blandly eating his meal with full deliberation. "Have patience," he pleaded. "Do not ask me to hurry. Don't you see I am eating my wife?" To the young man fresh on the field that remark had an ominous sound. He looked apprehensively at the old man, wondering if perhaps his religion was only skin deep, after all. An explanation was soon forthcoming. "My wife fixed this lunch for me. She spent her time and her strength upon it. Part of her love and her life

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went into it. Do you want me to gulp it down with no thought or respect for her?"

I wonder what difference it might make with us in our daily lives, if we could have as vivid an appreciation as this of the debt we owe to those whose toil makes possible the satisfying of our daily needs; if in our homes we remember that we are eating not only those who cook our food, but those who grew it in the first place; if, wherever we happen to have a meal, we should realize that our debt is not satisfied when we pay the check. We have eaten lives broken for us. Does that fact not put us under terrific obligation?

WE ARE IN DEBT!

You remember David at the cave of Adullam. Word came to him that the enemy had taken possession of Bethlehem. Bethlehem! There swept over him a surge of homesickness at the very word. He could close his eyes and see the city of his youth. He could hear voices long since forgotten. He could see the crowd gathered at sunset about the curb of the well by the city gate.

Hardly knowing that he spoke aloud he sighed, "Oh that I might have a drink of the water of the well that is by that gate of Bethlehem!" Next day three of his devoted followers brought to him a cup filled with the water. It was, they explained, water from the well of which he had spoken. Over the hills they had gone the night before, weary and dangerous miles. Through the lines of the enemy they had crept, where capture would have meant instant death. And then back. Three lives risked gladly, and without a murmur, for the joy of satisfying the whim of a leader they loved. When the truth dawned on him, he was almost speechless with humility. Tears must have filled his eyes as he looked down into the cup. He shook his head. "I cannot drink it!" he exclaimed. "It is the blood of three men. It is too sacred just to drink." And he poured it out on the sand as a libation of gratitude to Almighty God.

Every day, my friends, you and I eat the bodies and drink the blood of men and women who have spent their strength that we might have the means of life. Do we dare take such sacrifice without a thought for those whose lives are poured out? They are sacraments, those gifts we receive. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Is he known of us in breaking of bread?

III

The point we have been making is important, because a confused and bewildered world looks at the church today. Its gaze is sometimes wistful, sometimes cynical, as it asks what gospel there is that can mean anything real in such a day. The pious answer which has been traditionally accepted as sufficient no longer fills the bill. Terms will have to be clearly defined if you expect to have anyone feel contented with the old injunction, "Be good and you'll be happy." The Psalmist may have felt able to declare: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." But as long ago as the time when the book of Job was written, there were those who knew that too easy an answer won't do for those who have to grapple with life when it is hard. A friend of mine was criticizing a certain movement which had gained considerable popularity among some church people. "They seem to imagine," he said, "that if you say your prayers God will pay your taxes."

Nor is that the chief objection to being satisfied with personal piety alone. It not only proves insufficient in times of difficulty; it also stands in constant danger of being utterly defeatist toward the major problems in our world. By implication, at least, it assures us that since this is a wicked world anyhow, one cannot expect to do anything about it, beyond trying to think kind thoughts. It sees no personal compulsion at all for the person who prays: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Those are just good words to be said with one's eyes shut, and with the hope that some day God may see fit to carry out the request.

And what is more, it permits the most incredible contradictions in life. There is reported to be a pioneer's grave somewhere in the West with this epitaph: "Here lies Bill Jones. He had ninety-four dead Indians to his credit. He hoped to make it a hundred, but he fell asleep in Jesus." Or there is the story told of John Newton. It is said that he ran a ship in the African slave trade. In his quarters, well above decks, he was often able to close the door and get clear away from the agonized wails of the cargo who were dying by the score in the miserable hold of his ship. And thus in blissful contemplation he could write the verses which begin, "How sweet the name of Jesus sounds in a believer's ear."

RITUAL AND LIFE

No wonder the I.W.W. has long been contemptuous of an attitude which seems to accept every kind of injustice and brutality with an eye upturned, and a song about how "There'll be pie in the sky by-and-by!" If the present age is one of confusion, let us confess that it is so in part because the church has so often accepted whatever was, as being ipso facto the will of an all-wise God. And a large reason for that has been because we have been willing to know him in the breaking of bread only on rare and ritual occasions, when knowing him has meant simply having a kind of goose-flesh sensation up and down the spine.

It is not very surprising, then, that we have had a reaction going on against any such religion. Religion has been used as an opiate for the people, and not only in some faraway place like Russia, nor merely by some particular established church in a foreign land. I dare say there is hardly a minister who takes his obligation seriously who has not been admonished at one time or another that he ought to concentrate on preaching the gospel, and let politics and economics and sociology alone. You know the cry, "Preach the simple gospel so that men and women may know that their salvation lies only in the redeeming blood of their Savior!"

But what does that mean? Has it no bearing on the kind of world in which we live? Surely we have no right to look for salvation for ourselves, or for the world, from a religion that revolves in the circumscribed orbit of one's own personal meditations. We are to know him in the breaking of bread. But as long as we break bread while there are others who have no bread to break, how can we imagine that we really know him? We may know a part of him, but there is another part that is far from the scene where we partake of bread in happy fellowship. Unless we know that part, too, we do not truly know him.

THE TEST OF DEEDS

As long as we look complacently at a system of life such as ours today which denies bread to some, demanding that there be an artificial scarcity, if need be, in order that some may be rich through the impoverishing of others, we have no right to pretend that we know him.

My friends, an age of confusion challenges the church to behold with unclouded eyes its gospel of a Lord who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Then, and only then, may we expect him to be known of us in breaking of bread.

Sin in a Machine Age

By Frank D. Adams

To some who were confident of their own uprightness, and thought nothing of others, he used this illustration:

Two men went up to the temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and offered this prayer to himself: "O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes of everything I get." But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said: "O God, have mercy on a sinner like me!" I tell you it was he who went back to his house with God's approval, and not the other. Luke 18:9-14 (Goodspeed).

All unrighteousness is sin. I John 5:17.

A FEARLESS professor in Yale Divinity School, Halford E. Luccock, has put the whole nation in his debt in his recent book, *Christian Faith and Economic Change*. No minister who feels the pulse of our modern life can read it without profit. I bear witness to the courage it has given me, and acknowledge it as the inspiring source of our present theme. To bring that theme directly into the foreground, I quote a few sentences from the fourth chapter:

> Consider what a baffling complexity the intricate social network of life has brought into the whole subject of sin. As an aid to the imagination, consider the difference between such a typical sinner of the pre-machine age as Dick Turpin, the highwayman of legend and history, and a counterpart of today. The case was beautifully simple—stark black against white. But who can recognize, much less apprehend, the modern Dick Turpin? . . . He does not recognize himself. He rides no horse, he carries no gun. He is as gentle as any cooing dove. Yet in thousands of cases he lays a highwayman's tax on every kitchen in the land, on the shops of a thousand industries, using the polite mechanisms of the industrial and political complexities of a power and mass-production age. The agents of this tax are often the ultra-respectable United States revenue collectors, working in the line of patriotic duty. Perhaps it is a monopoly on some natural resources, such as power, steel, iron or aluminum, which enables some individual or group to gouge hundreds of millions of dollars, under the forms of law, from helpless economic vassals. . . .
>
> One of the most subtle illusions of any age is the belief that when men change their clothes and tools, human nature and all the central problems of life undergo a corresponding change. Only a person who renounces history entirely can forget that many pivotal points in morals were exactly the same under the stars of the Arabian desert as under the smokestacks of Detroit. The exploitation of labor in the building of the pyramids, the covetousness of the Bethel of Amos' day, the whole issue of the placing of self-will and selfishness above the claims of love and duty—these are the same yesterday, today and forever.

Professor Luccock's aim is to extend the idea of sin from that of individual wrongdoing to wrong group action, or social sin. It is reasonably easy, he reminds us, to recognize individual sins such as highway robbery, murder and kidnaping. The Dillingers, the Capone and the Hauptmanns do not move in any twilight zon of ethical conduct. They are rather obvious. But ther are sins more subtle than theirs; sins which we all com mit together, and probably without knowing it. It ma indeed be with a feeling that we are doing a good, hon est, Christian thing. Yet some of these sins of togethe ness are more blighting and terrible in their conse quences than outright robbery and murder.

WHAT IS SIN?

It will help us in our consideration of this matter we can agree upon a definition of sin. If we trace th word commonly translated sin in the New Testamen back to its Greek original we discover something inte esting. That Greek word is *hamartia,* used first as term in archery. It meant literally "to miss the mark. An archer who drew his bow, aimed at the target, an missed it, was a "sinner." He was guilty of *hamarti* He had missed the mark! And from that early graph and literal meaning the word was carried over into th moral and subjective realm and used to describe figura tively any failure to attain a worthy aim, any missin the mark of an acknowledged moral or ethical standar

This idea is implicit in the definition which Professo Luccock has given to clarify his position and provid the spearhead of his argument. He admits that he ma be speaking a bit arbitrarily; but, as Christians, he say we should take as our definition of sin, "Disharmon with the moral nature and purpose of God, as reveale in Jesus." To me that is a satisfactory definition, as think it is to anyone who has comprehended the wor and spirit of Jesus. Disharmony with the moral natu and purpose of God—that is sin. Any conscious or d liberate missing the mark of what God has set up for u as individuals, or for mankind as a whole—that is si

But there is a simpler definition than this; one, I b lieve, easier to understand. And it is inclusive. It wa worked out after much earnest discussion by a group o students with whom I was once associated. *Sin is an thing which thwarts well-being.* Ponder that a momen Sin is anything which thwarts—that is, hinders, hurts o harms—well-being. It may be the well-being of an in dividual man, woman or child. Or it may be the wel being of the whole social order, taken severally or co lectively. Anything which does that is sin.

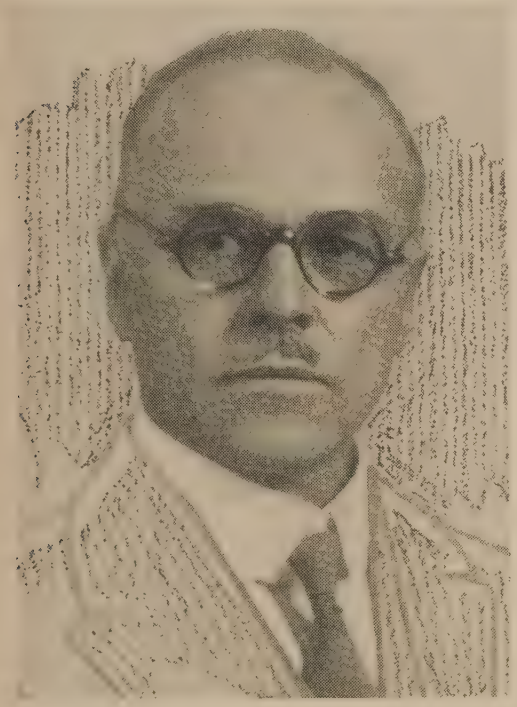
IN A MACHINE AGE

This brings us to our text, which is in the Firs Epistle of John, the fifth chapter, the seventeenth vers "All unrighteousness is sin." And the word here ren dered unrighteousness is the Greek word *adikia,* whic means literally injustice. All injustice—everythin which is not just in any human relationship—that sin.

One who perpetrates an injustice through his ow deliberate act or choice is always aware of it. He know that he has done wrong, that he is guilty of sin. H may try to rationalize his action, try to find some reaso or excuse for it as a sop to his conscience, but he canno quite absolve himself. He is haunted by a sense of guil And this will always be true in that area of conduc where the choice is plainly one of individual control—

robbing a bank, giving short weight, committing rape or bearing false witness against a neighbor. As Professor Luccock says, such cases are beautifully simple—stark black against white. They are not to be mistaken or confused.

But the machine age has created complexity where once it was all so simple. Now we are not always aware of sin. Functions which were once performed by individuals for individuals are now performed by groups and relays of men, each doing some tiny part. In our grandfathers' day the local cobbler built an entire pair of shoes. He performed every operation, perhaps including even the tanning of the hide. If he cheated on the job he was called to account. His customer was a



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near neighbor; and when a flaw appeared in his footgear he knew right where to put the blame.

The cobbler owned his little shop. If he had an apprentice or a helper, he was responsible for the wages paid, the conditions under which the work was done and the margin of profit produced. It was easy not only to locate the blame for any dishonesty or exploitation, but that very simple social relationship served as a moral stabilizer. The cobbler had to be honest if he was to stay in business and be respected by his neighbors.

Now consider what the machine has done. When I buy a pair of shoes I buy a product in which the labor and management of hundreds of persons are involved. From the time the pelt leaves the stockyards until it appears as finished shoes on the dealer's shelves, hundreds of operations are performed by hundreds of different persons, working at hundreds of different machines. Each one just one tiny little operation. If my shoes are defective in material or workmanship, who is to blame? How can one locate the inspector, the foreman or the workman upon whom the responsibility can be laid?

And, whereas the cobbler was sole owner of his little shop, and liable to all the responsibilities of ownership, every one of the concerns involved in the manufacture of my shoes is owned by a corporation. That means, usually, absentee ownership, stockholders, whose chief interest—too often only interest—is in getting good dividends on their stock. Can you single out any one of them, and say, Thou art the man, if rotten leather has been put into your shoes, if the working conditions in the several factories are vile and unsanitary, if the employees are exploited and so poorly paid that men cannot support their children decently or women are driven into the streets to supplement their meager earnings?

FROM SIMPLICITY TO COMPLEXITY

All this the machine has done, fairly turning the old order upside down. What was a hundred years ago as simple as a-b-c is now a bewildering complexity. And within the coils of that complexity may be concealed carelessness, dishonesty, exploitation and downright thievery. Yet it is impossible, or nearly so, to call to account any particular individual. My pair of shoes may involve a dozen social sins—sins of injustice—but I am powerless to obtain any restitution. Why, when you take your shoes to a local shop to get them half-soled, the very machine used in the repairing process is not owned by the man who operates it. It is the property of a corporation and is leased to the local shop-owner. The corporation controls the patents, and is said to pay handsome dividends.

Now what we need is a keener insight that we may detect the social sins involved in all this complexity, and our own participation in them. These social sins nearly always root in the desire for profit; which, within reasonable limits, we must agree, is a perfectly legitimate desire. But the lion's share of it goes to persons who have nothing to do directly with the operation of the industry concerned. Their exertion is limited to the effort of clipping a coupon or endorsing a dividend check. Yet they are the ultimate board of control. In order that their dividends shall not be diminished, they bring pressure to bear all along the line, upon superintendents, managers and foremen. If wages must be reduced to insure profits—well, that's just too bad. If inferior material must be used—that's also too bad. If the retailer's profit is cut down below the margin of decent return—that is still too bad. But it has to be done; and at the behest of those who never come into personal contact with any of those affected, persons whose identity is totally unknown to the myriads whose toil and patronage make the industry possible.

And we are all guilty together. Guilty, first, in that we tolerate the abuse of this enormous power, and are not averse to profiting by it ourselves on occasion. I am not likely, on receipt of a dividend check, to inquire too closely into the details of the concern that issued it! We are guilty again in accepting certain advantages which are possible only because such social injustice exists. If I have a suit to be cleaned, I may send it out to a cut-

rate concern whose prices are so low that I know it must be at the expense of their employees. And if I do patronize that concern instead of one where decent wages and working conditions prevail, I am participating in the exploitation of my fellow men and women. The twenty-five cents I save on a suit of clothes is blood-money. It means food snatched from the mouth of babes, shivering little bodies, tuberculosis and premature death.

WE ARE ALL GUILTY!

When you buy a piece of goods made under sweat-shop conditions, or a garment for your child at a price which you know does not cover the decent cost of material and labor and a fair profit to the retailer, you are a partner in a sin of social injustice. There is a neat looking housedress in a shop window. It is priced at a dollar. Now you know and I know that that garment could not be produced and put over the counter to you for a dollar if all those who have worked on it were paid a decent wage for their labor. When you buy it and wear it, congratulating yourself upon having found a bargain, you are encouraging and helping to maintain sweatshops, starvation wages and prostitution.

When I take a cruise on an ocean liner at a reduced rate, knowing that the rate is made possible only by overworked, underpaid and underfed seamen; when I send my son or daughter to a university and pay only a third of the actual cost of tuition, knowing that the other two-thirds represents income from an endowment given by some robber baron of industry to ease a troubled conscience; when I make a contribution to the community chest, but with never a protest against the social and economic conditions which make community chests a perennial necessity; when I consent to a war, or participate in it, knowing that it was provoked by selfish interest and vaulting ambition: when I do any of these things I am sharing in the social sins involved and participating in their guilt.

What a maze we are in! What a complex of social guilt and responsibility! In what a fool's paradise most of us have been living, while actually contributing to the conditions which make for human suffering and misery! The day of social repentance is long overdue. Unless, like ancient Nineveh, we speedily put on sackcloth and sit in ashes, seeking some way of community salvation, our social order is headed for destruction. Realizing how much of the comfort and luxury which we enjoy is at the expense of multitudes who are helpless to help themselves, we may well take upon our lips that searching prayer in Archibald MacLeish's poem entitled "Panic"—"Forgive us this day our daily bread!" So much of it has come to us with blood upon it!

WHAT CAN WE DO?

When John the Baptist had spoken stern words to the people who had come out to hear him, proclaiming the kingdom and warning them of judgment to come, they asked anxiously: "Then what are we to do?" A natural question, prompted no doubt by a genuine concern.

They wanted to do something about it—precisely as you and I want to do something about this labyrinth of involuntary guilt in which we have all become involved.

For it is involuntary so far as concerns the great mass of those affected. And there is not much that any of us, as individuals, can do about it directly. In fact, we are all caught in a vicious circle. My income—and this, I know, is true of most of you—is so modest that, if I am to have the necessities of decent living, I must too often buy them at a price which clearly indicates that someone's labor was exploited in their production. What, then, shall I do?

The roots of this social disease strike very deep. Fundamental changes must be made in our social structure if they are to be uprooted. These changes can be wrought—if they are to come without revolution!—only through rather slow moving social action. Such action awaits the building up of an intelligent sentiment among a large number of individual citizens. And here we find the answer to the vexing question: What can you and I do about it *now?*

First, we can know the situation. Most of us could say honestly that we did not know these things were so. Of course we didn't. We have accepted the system as a whole as it has developed around us without much analysis. If we have noted certain social injustices, it was perhaps with a feeling that they were inevitable, not to be helped. We must be shaken out of that attitude. There is no evil under the sun which cannot be wiped out just as soon as a sufficient number of people demand its extinction. But until a sufficient number of people make the demand, the evil will live and flourish and flaunt itself.

PROTEST WILL HELP

There is no substitute for plain, authentic information. One who does not stubbornly resist the facts, motivated perhaps by self-interest, finds them abundantly available. The minute one opens his mind to any phase of truth, information and ideas concerning it come fairly trooping in. From your newspapers and magazines, from the books which are pouring off the press, from men on the streets and at their machines, perhaps from someone who dwells under your own roof, the illumination will come. If you will take your cue from the theme of today, and pursue this line of inquiry, you will in a short time become acquainted with an aspect of our economic order which has been hitherto an unread chapter.

Second, out of this knowledge will surely emerge the spirit of protest. You will embrace every opportunity to register your disapproval and indignation. You will be alert to point out instances of social inequity to which most people are quite oblivious. You will read between the lines of stories of dividends and disasters, discovering the underlying reasons for both, and pressing those reasons upon others. You will be able to call attention to an overlooked phase of the ghastly accident of a while ago when in Chicago a North Shore train collided with an Evanston express, shattering an old wooden coach, packed with home going people, like a match box. That phase of the affair was brought out in the papers of the following day. But how many readers got the point? It was explained by an official that the reason the elevated lines were using old and rickety wooden

cars is that they could not afford to buy new, modern, steel coaches. Why? Because it takes all of their large earnings to pay dividends on overcapitalization! That means blocks of "watered" stock, stock which at any rate does not represent an actual honest investment of money or a bona fide physical value, but which must pay dividends to a lot of absentee stockholders—who would be the first to disclaim any responsibility for the death and mutilation and agony of that awful Tuesday night.

But you, being awake to the facts, can detect the fatal flaw in their disclaimer and register your protest against such intolerable conditions. A voice crying in the wilderness perhaps; but even the wilderness has its echoes.

WE MUST PAY THE PRICE

By this means many will have their eyes opened to conditions quite unrealized before. Perhaps some such person as Professor Luccock refers to in his book as typical of a large group. "Here is a gentle lady, deeply interested in foreign missionary work, a bulwark in a city church, calmly drawing seventeen per cent on the common stock of a textile concern of which she is a chief owner, while the concern is paying less than starvation wages to its workers. Every dollar she gives to missions is marked with blood. Catherine de' Medici did not match her in dark power over human life." One may believe that some, in such a case, when made to realize the truth, would make haste to repent, and perhaps bring forth the fruits of repentance.

Third, and most important, you must be willing to meet the consequences of such a course. You must be ready to pay the price, some of which will be in actual coin of the realm. You will not, to save a quarter on a suit, send your garments to a cut rate cleaner who pays his workers starvation wages. You will not knowingly patronize any concern that serves as an outlet for sweatshop goods, or where unfair working conditions prevail. You will not invest your money in stocks whose dividends are at the expense of a living wage. Directly and indirectly this is going to cost you money; but you may count or credit it as a contribution to social education.

WANTED—DANGEROUS PREACHING!

It may cost you something too in popularity. It is possible that the gentle lady of the textile concern will resent your interest in her affairs. She may denounce you for meddling! This kind of sermon is none too popular; but the man who feels it seething in his heart but does not preach it is in danger of losing his soul. Senator Nye was not permitted to come to Yale University and speak on the munitions racket. Those who champion the cause of justice, of equity for the underdog, have always met the frown of social disapproval. Folks hate to be disturbed. Especially if the disturbance is likely to cost them money or an accusing conscience. But unless there had been those who dared provoke such disapproval men would still be living in the jungle.

Know the truth. Lift up your voice in its behalf. Be content to accept the consequences. Then, little by little, an intelligent and sensitive public conscience will be developed. And out of it, in due time, social action will come.

God, let me be aware!
Stab my soul fiercely with others' pain;
Let me walk seeing horror and stain.
Let my hand, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight;
Flood me with knowledge, drench me in light.
Please, keep me eager just to do my share.
God, let me be aware!

Amos, and the Cry for Justice

By Frederick K. Stamm

Let justice flow down like rivers, and righteousness as the waves of the sea. Amos 5:24.

SHORTLY before the Queen Mary sailed on her maiden voyage, young King Edward VIII was taken on a visit through the Glasgow slums and on a tour of inspection of the great ocean liner. Standing there on that magnificent ship he turned to someone and asked, "How do you reconcile a world that has produced this mighty ship with the slums we have just visited?"

King Edward VIII and the prophet Amos were pretty far removed from each other. But what King Edward saw in the beginning of 1936, Amos, the shepherd of Tekoa, saw in the eighth century before Christ. Their sense of justice springs from the same root—a belief in the justice and mercy of God toward mankind everywhere. The question of a modern king, "How do you reconcile a world that has produced this mighty ship with the slums we have just visited?" is in essence the cry of the shepherd of Tekoa: "Let justice flow down like rivers, and righteousness as the waves of the sea."

And it is this that I want to talk to you about. In the day of Amos, on the one side stood false optimism, the glare of wealth, the love of nationalism, and the rank increase of a religion that was without mortality. On the other was poverty, the cruel negligence of the rich, and the injustice of the rulers. Above all this, Amos had no illusions. He knew a mirage when he saw one.

Sometimes we who attempt to be realists and who look at the raw facts of our modern life are accused of envy, class hatred or personal grudges. Well, God pity me, or any other preacher, when personal considerations enter into our messages. Some of the finest characters I have known, and some of the most earnest and troubled souls about our social conditions, have been those who have an abundance of this world's goods. And my secret suspicion about them is that, if ever I am worthy of immortality, they will be ranked high above me. I think, however, that I should merit their scorn and the scorn of all good thinking people if I did not deem it my duty to ask men to think and act and feel, as must Jesus himself have thought and acted and felt.

Let your mind roam about with me for a little while, and then ask whether I am right or wrong.

TWO POINTS OF VIEW

I wish I could get the vote of everyone who reads this as to which of the following two positions he thinks is the correct one. In a metropolitan newspaper of a few weeks ago there appeared two letters which represent two conflicting attitudes in our day. In a few sentences here is what one letter said: "I believe in economy in private and in public life, and that the best citizens are industrious and thrifty men and women. I believe that a man should be allowed to make all the money he can, and that aid to the idle and improvident is a matter of charity and not an obligation of society. Newspapers that advocate any other principle than this do not know what they are saying, and their utterances are inimical to the best interests of democracy." The other letter ran something like this: "Retrogression to archaic ideals is unthinkable, and more than that, is virtually an invitation for another visitation of a financial and industrial disaster such as we experienced in 1929. Whenever anyone suggests the necessary steps to eliminate the evils of a system, he is stigmatized as a radical, or a wild insensible dreamer. What so many fail to realize is, that we have done with dreaming and that before us is the actuality."

Personally, as I contemplate what lies back of these two expressions, I choose the second one. And the reason is that it represents a dynamic mind, rather than a static one; it has in it more of the milk of human kindness; it goes deeper into the past and sees farther into the future; and above all it comes somewhere near to the cry of Amos and the teachings of Jesus.

WHAT IS DENIAL OF GOD?

Let me draw another picture for you. What is the image seen before the eyes of the common man, as he hears the word "Russia" spoken? Most people don't read much about Russia in well accredited books. They get their ideas from propagandists and from those who never saw Russia, before or after. Don't be hasty in your conclusions. I'm not asking that Russia be dumped down upon America. We'll work out our own problems and along the lines of our best traditions. But what is the image before your eyes as you think of Russia? It's one of a no-God. The cathedrals where once choirs sang the praises of God are turned into places of no-God exhibits, and religious faith is derided. The things which you, from your childhood, have been taught to reverence have been turned topsy-turvy by the Soviet government. Yes, we become indignant about it all. If our churches in America were thus treated we'd build ourselves wailing places as did the Jews in Jerusalem and weep and pray, "O Lord, how long?"

But wait! I hesitate before anyone's theoretical denial of God. In past years I have heard old and young alike say that they do not pray because there is no God to pray to. I don't have much difficulty in believing in God, it is a sort of second nature to me to believe. Consequently I am apt to think it ought to be so with anyone. But why need we get so hot about it? We have plenty of practical atheism in America and in the church. We won't deny that there is a God, but w give him the cold shoulder when it comes to the hov and why of our social and economic problems.

Can anyone deny that we have slums that are a dis grace, that lynchings go on right in the shadow of ou churches, that sharecroppers are denied the fruit o their toil and scarcely have enough cotton to make suit of underwear? Can it be denied that our expert are right when they say that greed and reckless pursui of profits "have produced shoddy and adulterated goods destroyed forest lands without thought of future gen erations; been unintelligent and wasteful in the extrac tion of oil and coal; denied to labor a just and necessar share of the product of industry; piteously exploite

FREDERICK K. STAMM

women and children; gambled with the trust and bank funds of the poor; perverted the tastes of multitudes through newspapers, magazines and movies; devoted millions to propaganda against movements for the common good; and so gravely disturbed the balance between production and consumption that in a world where there is bread enough and to spare, hosts of people have gone hungry to bed"? Is there any person who can say that those things have not happened? Give me the man who theoretically denies God, and yet seeks justice and mercy for his fellow men, rather than the man who would never think of denying God, but who lacks the God-spirit in his attitude toward his neighbors. I want a religion that has God as its motivating center, but I want also that it should understand what Jesus meant when he said:

> The Spirit of the Lord is upon me,
> Because He has anointed me to proclaim good news to the poor;

He has sent me to announce release to the prisoners
And recovery of sight to the blind;
To free those whom tyranny has crushed,
To proclaim the year of acceptance with the Lord.

REFORM BY VIOLENCE?

And now I'd like to draw one more picture for you. It is a picture of violence as an agency toward social change. I sometimes think the world has gone mad when I compare Jesus' method of going about his work of reform with that of many today who claim him as their Lord. This doctrine of violence comes from three sources. First, the left-wingers. I have some young ministerial friends who belong to this group. I talk with them. They eat with me, and I attend their meetings. God knows they are adventurous and passionate, and have a love of honor. But I insist that both their religion and philosophy are wrong. They tell me that they are against all international war because it is wicked and contrary to the ideals of Jesus, but that class war is another thing, and justifiable from the standpoint that it is necessary in order to bring about desirable changes in the interest of the masses. In other words it is a new kind of war and has in it abundant moral and religious possibilities. It is the same lie that we told ourselves twenty years ago, that we were engaged in a war to end war. We now know that there was more hate let loose in that conflict than we ever dreamed nations could have, and that the settlement of it had in it the seeds that again threaten to drench Europe in blood. Nothing could ever come out of armed civil conflict in this country. It is the ugliest kind of war, and as for me, I want no part in it. My young ministerial friends must see something different and more in line with the concept of Jesus.

This philosophy of violence also springs from another group—the industrialists. It was a sad commentary on our American life that the senatorial investigation revealed on accredited evidence that certain American manufacturers had laid in large supplies of war munitions to be used, if necessary, against American workingmen. On this side the philosophy is, not that men should be liberated, but that they must bow to the demands of the strong. Is this the ideal to which industry is committed? Is there nothing that will save men from this stupid thinking? Yea, is there nothing that will open their eyes to the pages of history that are filled with account after account of dire results of that sort of reasoning? Do we not know that psychologically Americans are still a pioneer people, and that when they are hurt all the dark passions rise to the surface? Democracy and liberty are the things every man loves, and if we must have change only on the basis of class war nothing but fascism can be the result.

THE PERIL OF SPEAKING FOR GOD

There is a third source from which violence springs, and that is from those who have the term "Reverend" attached to their names, and who claim to have been so taken into the inner counsels of God that they speak with his divine sanction and approval. I too, with many others, claim to speak for God. We should, but as someone says, ws ought to know which God, and what kind of God. One sure thing, my God is not a politician, nor a spreader of hate and bitterness. I believe in a gentle God who died on a cross because he believed that only through the process of love can the world be won to a spirit of brotherhood and good will. We must always distinguish between a selfless life such as Jesus lived and for which he died, and a self-appointed martyr, who labels as Judases all those who do not believe in his propaganda.

Well, what is the conclusion of the whole matter? Just this: We can bring about desirable changes in our social structure without destroying our democracy. We can do it without violence. We can do it by keeping a compassionate heart, a courageous mind and a faith in Jesus Christ. We can do it if we do not forget the havoc which was the result of blind optimism and greed, and which no haphazard business revival will stave off in the future. Out of the crucible of these recent years there must be forged a mind and spirit which prays and works for the ideals of Amos, the shepherd of Tekoa: "Let justice flow down like rivers, and righteousness as the waves of the sea."

We Can Make Peace

By Joseph Fort Newton

TALKING peace and planning war. Fear-ridden, fear-driven, the race is rushing again into world-wide war. It may not come today, or tomorrow, but it is on the way, because the nations are thinking war, planning war, fearing war. And as the world thinks, so it is, and so it will act, late or soon.

No peace sentiment, nor all the religion in the world, seems able to stop the trend and drift and drive toward war. The earth is littered with broken pacts, pledges, treaties, making world-law a fantastic fiction. The people want peace, but lack the will to win it. Our rulers are ruled by forces they can neither resist nor control. At no time in modern history has the situation been more difficult, more desperate.

The trouble is that our thought is negative. It is one thing to stop war—a very great thing; it is another thing to create peace. Since time began war has been the chief business of man. In war he is an expert; in peace he is an amateur. He has thought war, planned war, fought war for no one knows how many ages. He thinks of peace tentatively, timidly, negatively, and therefore fumblingly.

Take the two proposals put forth—political disarmament and personal pacifism. Both are noble, both are futile. Arms do not make war. The spirit of war makes arms—men fought wars before modern arms were invented. To blame the makers of arms for war is just another alibi, an evasion, a scapegoat.

No one should speak except in deep respect of men who renounce war in their hearts, and will have nothing to do with it. Some of us cannot take the pacifist position. For us to sign a pledge not to take part in any war is too much like taking a vow that the Mississippi shall not overflow—forgetting that behind floods lie problems of forestation and soil erosion which can and must be dealt with. Anyway, if pacifism is

noble it is also futile, if not dangerous. At its best it is purely negative, and too simple to fit the facts.

Why do men fight? Because they are mean and want to kill? Partly, yes; but that is not the whole story. Men fight because they are living, or think they are living, under conditions of racial, economic and social injustice. Until and unless the cause of peace is more closely tied up with the cause of justice on earth, it will not get one step further in its work. Though we talk peace with the tongues of men and angels, and have not justice, it is an empty eloquence.

The Hebrew prophets told us this truth ages ago, when a spark of God-fire flashed into the soul of Amos, and ran from mind to mind. Until his time little was said about it; after Amos the prophets talked of nothing else. Plato, in Greece, taught that justice is the one virtue without which human society rots, stinks and falls to pieces.

Why are men and nations so unjust to each other? Because our group morality moves on a lower level than the best individual moral insight. Good men in groups will do things no one of them would do alone. Never are we more automatic, more idiotic, more unjust than in our group relations. How can we have peace until nations are as honest as honest men? It is idle even to dream of it.

What truth, what influence, what power can cope with this group injustice and ruthlessness? Can religion do it? It can remake individuals, but can it move the masses of men to justice? Not religion as we know it—no huddle of sects, no arid liberalisms, no acrid orthodoxies, no stale ecclesiasticisms. Never. Only the rebirth of the spiritual life, in another dimension of faith, fellowship and adventure can save us alike from cynicism and savagery. If there is to be a religion of brotherhood on earth, it must begin with the brotherhood of religion.

It was told us long ago what God requires of man, in the religion taught by Amos and lived out by Jesus—to do justly, first; to love mercy, next; making decency to man a basis and proof of devotion to God. Otherwise the ritual of religion is a rigmarole and its mysticism mere moonshine. Only the religion of justice—religion as a law and principle of being, whose creed is also a deed—can save us from the most gigantic and tragic debacle in the history of mankind.

It is a wild, angry, violent world in which we live, where fanatical mass movements run rife, and men seem ready, even eager, to give up liberty for security. A ghastly cult of war flaunts itself, at the behest of an insane nationalism, or a militant materialism. Dictators strut to and fro, now a mystic, now a megalomaniac, denying liberty and deifying force—the picture is as black as it can well be.

But God is not dead, and he is a righteous God who demands righteousness of man. The vision of the mighty prophets is verified by the facts before our eyes. The present world situation is an overwhelming demonstration of the law of righteousness as the only basis upon which man can exist in stability and peace.

Eighteen years ago, at dawn, the air-raid guns sounded in London, and we knew that the armistice had been signed. But it was an armistice, not peace—a truce, and nothing else. We have yet to win a peace-mind, we have yet to build a society based upon justice, planned for justice, and fulfilling its function in justice. It can be done, it must be done, it will be done—and to it we dedicate ourselves anew.—*(Notes of an address delivered at the Chicago Sunday Evening Club)*

A Platform for Brotherhood Day

The fourth annual Brotherhood day occurs during the week beginning February 20, 1937. The wide observance of this day, each year witnessing a large advance over the year before, seems to indicate that the principle upon which it is based is sound and appealing.

It does not debate doctrinal differences. It seeks no least common multiple of faith. It does not advocate church union or common worship. It builds upon the plenitude of each separate faith and bids men to be loyal to the group to which they belong.

Brotherhood day invites men of established religious conviction to attribute to those who differ from them the same measure of sincerity which they claim for themselves, and to hold such in high respect.

It assumes that all who believe in God and interpret life's meaning in terms of the spirit have much in common and are equally concerned to combat current paganisms, atheisms and materialistic influences that threaten not this or that religion only, but religion itself.

It suggests that there are wide areas of activity of common concern to Protestants, Catholics and Jews and that in these they can cooperate. In each instance religious motives prompt them to serve the best interests of man and to work for social betterment. As American citizens they acknowledge the same patriotic obligations and share a common responsibility; all cherish the rights of freedom in speech, assembly and press.

"Make America Safe for Differences," the slogan for Brotherhood day, symbolizes a determination to resist all totalitarianisms and every importation of foreign propaganda of hatred and strife. The American traditions of human rights and liberty of conscience form a priceless heritage. Both communism and fascism are inimical to the family concept of brotherhood among Protestants, Catholics and Jews. A public opinion sustaining religious democracy must be vigorously maintained in the United States.

This is the platform for Brotherhood day. In public assembly and by voice and pen, and through every available instrument by which public opinion is shaped, Catholics, Jews and Protestants together will reaffirm the principles which they unite to uphold and cement the ties of amity, justice, understanding and cooperation that make of them one community.

War as a form of tension can be abolished without disaster to the human race. After all, cannibalism and duelling are forms of tension which were once considered respectable: so were wars between England and Scotland. The real question is whether we have reached a point in human history when levelheaded students of affairs are justified in judging, on the facts, that wars will cease to take place. Alfred Zimmern.

A Pastoral Prayer

By David De Sola Pool

GOD of the spirits of all flesh, in these days when deepening knowledge of Thy ways is breaking down the barriers between men, help us Thy children to know one another better. Through a growing understanding and mastery of the powers that Thou hast set in life, we are enabled to rise up on physical wings and overpass the mountain heights, the deep valleys and the oceans which separate peoples from one another. So also may we increasingly learn to soar on wings of the spirit, that we may rise above the heights of prejudice, the depths of ignorance and the trackless seas of misunderstanding which divide men one from another.

Lead us to understand that we are all brothers. For are we not all brothers in the flesh? Are we not all born alike? Do we not all hunger alike and all suffer from the same ills of the flesh, and in the end all alike face death? And are we not all one in the divine spirit within our flesh? Do we not all alike know the thrill of beauty, of goodness, of love, and the inspiration of religious uplift, whatsoever be the color of our skin, whatsoever be the land of our birth? Truly all we Thy children are one both in the frailty of our human mortality and in the glory of the divine soul that Thou hast breathed into us. "Lord, what is man that Thou art mindful of him, the son of man that Thou takest thought of him? Yet Thou hast made him but a little lower than the angels and hast crowned him with glory and honor."

Of old Thou didst make known to Thy children that Thou, the one supreme God of all mankind, art our Father in heaven, and we are Thy children on earth. As Thou art the one Father of us all, so are we Thy children, all brothers under Thy divine Fatherhood. Let us acknowledge this brotherhood not simply as an offering of the lips, drawing near to Thee with our mouth and honoring Thee with our lips while removing our heart far from Thee. Strengthen our spirit so that we make a reality of this human brotherhood by fulfilling Thy commandments both to love Thee with all our heart, with all our soul and with all our might, and to love our neighbor as ourself. Show us the way to prove our love of Thee by love of our neighbor. Make us understand that we are our brothers' keepers. Remove from our heart degrading prejudices and ignoble ill will. Open our soul to pity every suffering heart. Give us an understanding and love of the good that is in all men. Make us realize that the darkness and the misery which afflict the millions of mankind in all lands are so menacing that divided we cannot hope to overcome them.

Then may we hope to work together in one cooperative brotherhood for battling against the forces of evil which beset us. Then may we hope to establish Thy kingdom on earth by resolving the discords of life into harmonies of beauty. Then at last may we hope to do Thy will on earth in one mighty brotherhood of mankind banded together under Thy blessed Fatherhood in the common tasks of neighbor love and love of God. Amen.

Quotable Verse

Live and Help Live

"LIVE and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like earth.

Edwin Markham.

Prayer

BLESS Thou this year, O Lord!
Make rich its days
With health, and work, and prayer, and praise,
And helpful ministry
To needy folk.
Speak Thy soft word
In cloudy days;
Nor let us think ourselves forgot
When common lot
Of sorrow hems us round.
Let generous impulse shame the niggard dole
That dwarfs the soul.
May no one fail his share of work
Through selfish thought;
Each day fulfill Thy holy will
In yielded lives,
And still the tumult
Of desires
Debased.
May faith, and hope, and love,
Increase.
Bless Thou this year, O Lord!

A. S. C. Clarke.

What Shall Endure?

GREAT roads the Romans built that men might meet,
And walls to keep strong men apart—secure.
Now centuries have gone, and in defeat
The walls are fallen, but the roads endure.

Ethelyn M. Hartwich.

These poems have been selected from *Quotable Poems*, Volumes I and II. They are reprinted by permission of the publishers, Willett, Clark & Company.

Personal Or Social Gospel---Which?

By Harold C. Phillips

PROFESSOR Carnegie Simpson has reminded us that the Christian church has passed through five periods in her history: first, the martyr period; second, the doctrinal; third, the imperial; fourth, the monastic; fifth, the reforming. We may be entering a sixth period. Although too early to give it a name, we can perchance catch some inkling of its nature. If present indications may be trusted, we are entering a period in which the far-reaching ethical and social implications of the Christian gospel will be taken more seriously by the Christian church than heretofore.

It is not at all surprising that the "personal gospel" has fallen somewhat into disrepute. Speaking broadly, our fathers were bent upon the salvation of souls, but while souls were being saved, the world was being lost. They conceived their task as that of snatching brands from the burning, but the fire got beyond their control. I am inclined, however, to think that our fathers often exhibited a social concern greater than we are wont to give them credit for. Nevertheless, we moderns rightly believe that the problems of our age necessitate a greater emphasis upon the social aspects of the gospel than it has heretofore received.

● *Individual Must Not Be Overlooked*

In discussing this question I must of necessity confine myself to one aspect of the social gospel, namely, its bearing on the individual. There seems to be no little vagueness here. The center of the personal gospel is the individual. Are we to assume that in the propagation of the social gospel we can lose sight of him? Are we now to have a gospel in which the question, "Lord, what wilt thou have me to do?" is shelved for "Lord, what wilt thou have the social order to do?" Somehow one feels, rightly or wrongly, that any gospel in which the strategic importance of the individual is overlooked is alien to the genius and nature of historic Christianity.

For one thing, it would seem to be clear that the locus of any gospel, personal or social, must inevitably be the individual. The fact that the individual in question may conceive his religious task as being the salvation of society, rather than the salvation of his soul, does not alter the basic truth that the religious incentive, whatever its dimension, is in him.

Nor need we fall into the error of supposing that if we merely convert enough individuals the more Christian social order will come. The life of these scattered living cells must have some corporate embodiment if it is to function effectively. History will show that individual righteousness needs some "secular complement" in the form of legislation or organization, if it is to become socially effective. But history shows even more clearly that all attempts at external reform, whether they are aimed at the abolition of liquor, or war, or greed, are woefully ineffective unless backed up

Harold C. Phillips

by enlightened consciences and socialized attitudes. This is why in all social progress there is no substitute for "inwardness," unless it be violent coercion.

● *The Gospel Is Not Individualistic*

But now observe further that although Jesus placed the emphasis on the individual, his gospel was never individualistic. Although personal, it was never private. Although inward, it was never merely subjective. In the light of the New Testament teaching, it would seem as futile to decide whether the personal or the social gospel is primary, as to decide whether, in obeying the impulse to walk, a man's left foot is more important than his right. It is refreshing to realize that the New Testament knows no such false dilemma as we are trying to create. It does not have two gospels, but one—a whole, full-orbed gospel, which in the nature of the case could not be social without being personal, nor personal without being social.

When we hear it said that "the inner experience of salvation as personal has been given the primacy throughout Protestantism. It was not so in historic fact," we may answer that that all depends on what we mean by "salvation." If by salvation we mean what the church has too often meant, the saving of a man's soul in a sort of vacuum, the statement is true. If, on the contrary, we mean what the Gospels, and indeed the entire New Testament, means, the statement is not true. For in "historic fact" the very condition of "personal salvation," according to the New Testament, is social readjustment. The New Testament reveals "no private road to God." Nobody can possibly get right with God as an individual if he is not right with his brother. Even if he brings his gift to the altar he must leave it there until he has made the social adjustment. That is the very condition of his being saved. If a man says he loves God and hates his brother, he is a liar. Surely language could not make a truth any plainer.

● *The World-Horizon of Christianity*

The relationship between the personal and social gospel is not entirely unlike that between home and foreign missions. Some Christians are only interested in a local gospel, not in a world gospel. They seem to regard the salvation of their country, like the salvation of their souls, as being a private matter. It has seemed to me that the individual who is blind to the social implications of his faith is comparable to the individual church which is blind to its world mission. It can be stated with some degree of accuracy that just as Jesus viewed the individual in the light of his social relationships, so Paul viewed the Christian community in the light of its world relationship. At the end of his last missionary journey, after his unpleasant experience in the temple, Paul was making his defense. The audience listened sympathetically and approvingly to him until he mentioned the word "gentile." Then he was interrupted. We read: "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."

"Unto this word." But had Paul balked at that word there would have been no Christianity. The Christian movement would quite possibly have become a sect within Judaism. This word "gentile," behind which, like a barrier, the waters of Judaism backed up, became for Paul a channel through which those waters flowed across the Mediterranean world. Since, then, it

was in its determined effort to overflow racial and national lines that Christianity assumed its distinctive nature, it would seem to follow that any church that loses its missionary interest is professing something less than New Testament Christianity.

● *The Whole Gospel Is Needed*

What then shall we do? Organize two schools, one to preach the primacy of the local gospel, the other of the world gospel? No. "Go to thy home and to thy friends and tell them. . . ." "Go ye into all the world. . . ." Is Christ divided? Is it not becoming increasingly clear that the Christian movement, both at home and abroad, must function as a whole if it adequately functions at all? In the case, therefore, of the individual church that has lost its sense of world mission, no less than in that of the individual Christian that has lost his social vision, it is the whole gospel that is needed.

One hopes, therefore, that in our attempt to strengthen this other leg of the gospel, we shall not be so short-sighted as to amputate the one which the church has been using. Our last state then will be no better than the first, if as good. We shall still be missing the whole gospel. In reality, our criticism of the personal gospel is not that it was too personal, but rather that it was not personal enough. It failed to touch the person at that point where he really becomes a person, namely, the point of his relationship with other persons.

● *The Church Responsible for Today's World*

This emphasis must come into our preaching of repentance. "Repent ye: for the kingdom of heaven is at hand." The church has a right to resent any attempt to identify its gospel with particular social, economic or political schemes. The gospel is always greater than our "little systems" which "have their day and cease to be." But it cannot resent our attempt to bring the full-orbed implications of the gospel to bear on social issues. And surely one of the implications of that gospel today is the growing awareness of our corporate moral responsibility for the very evils we deplore.

This then is the social gospel. It is the too widely neglected half of the Christian gospel. It is not, therefore, a vague and nebulous abstraction. It is rooted in the individual, but it no more ends there than a seed planted in the earth ends there. It began in the experience of a Paul on the Damascus road, and the end is not yet. It leads a man to weep not only at the grave of Lazarus, but to weep over the city of Jerusalem. It not only makes him say, "Simon, I have prayed for thee . . . ," but also makes him pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." It begins deep in the heart of the individual, but reaches out to all the world. It is personal but not private.

It is this full-orbed gospel which the church must now present to the world. Anything that deserves to be called a gospel must be rooted and grounded in the love of God for the individual. Upon that love, however, the individual has no exclusive claim. Indeed, he never really possesses it personally until he shares it socially. For that God so loved the world.

The Best Book on the Gospel of John

The International Sunday school lessons for this quarter are from the Gospel of John, and pastors and Sunday school teachers are availing themselves of the most readable and illuminating book on that Gospel to appear for a long time. It is *John Defends the Gospel,* by Ernest Cadman Colwell (Willett, Clark & Company, $1.50). Here is something fresh and authoritative on a very old subject.

The most uncritical reader of the Bible knows that the first three Gospels are enough alike to be called Synoptics, in distinction from the Fourth Gospel which differs from them very markedly. The endeavor used to be made to "harmonize" the Gospels. In this short, simply written but almost dramatically interesting book Dr. Colwell, who is assistant professor of New Testament Literature in the University of Chicago, has shown us that the Fourth Gospel cannot be harmonized, in the old sense, with the Synoptics, because it was not written from the same point of view or with the same ends in mind. Each of the four Evangelists, indeed, had his own point of view, and wrote his Gospel to express his own message, using previous ones as a means to that end. Nor did any early Christian community use more than one Gospel.

The writer of the Fourth Gospel had a purpose which differed from those of any of his predecessors. It could not be fulfilled by repeating or distributing their Gospels—so he simply used them as raw material for his own—as a newspaper reporter today might "rewrite" a story from a new point of view—emphasizing this fact, transposing that, and omitting another. That is what John did, and the reason he did it was to commend the new religion to classes in the community who had hitherto despised it: the intellectuals and the well-to-do. They despised the Jews—and Jesus was a Jew. They abhorred the practice of magic: and Jesus was said to have worked miracles. They looked down upon the lowly—and Jesus was said to have catered especially to the poor. They had no use for a criminal who was shamefully executed—and Jesus had died upon the cross.

John, therefore, wrote to show that Jesus was not a Jew, not even a man, but divine: he recommended him to the community by talking about him in terms the philosophers were using. He minimized the miraculous element in Jesus' ministry. He sought to show that Christianity was not a revolutionary movement. He retold the story of the last week of Jesus' life with Gethsemene almost eliminated from the narrative and his death foreseen by Jesus as part of a divine plan.

The book is based on the latest scholarship and is rich in the author's own insights. To the New Testament student who has hitherto read the Fourth Gospel uncritically this work will give a new key to its meaning. It will be of the largest practical value to the preacher and teacher.

You can't keep Jesus in a church. He is there, assuredly. But you can't keep him there. Enshrine him, ritualize him, cloister him, as you may, he will not stay *only* in the church. No, he walks the meanest avenues of life and leaves behind his touch of beauty. Wherever need is, there he is. Tonight, as you prepare to retire, look out your window. In imagination you can see a Man. He is alone: the tragedy is that we have forgotten that the only way to keep him is to go with him. On his back is the burden of the world, and he is trudging, trudging.

George A. Buttrick.

Brotherhood Day

will be observed by the churches throughout the country

February 20-21

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• WHO'S WHO in THIS ISSUE •

FOLLOWING a long ministry at St. Mark's Episcopal Church, Berkeley, Cal., Rev. EDWARD L. PARSONS was consecrated bishop coadjutor of California in 1919 and bishop of California in 1924. Bishop Parsons has been an ardent advocate of Christian unity and has given much thought and time to the promotion of cooperation between Jews, Catholics and Christians. He has been active also in the interest of public welfare and charities.

Born in Poland, Rabbi SAMUEL H. GOLDENSON was brought to the United States in 1890. His education was received at Hebrew Union College, Cincinnati, at the University of Cincinnati, and at Columbia University. Following a long period of service as rabbi at Albany, N. Y., Dr. Goldenson went to Pittsburgh in 1918, and after sixteen years there came to his present ministry, at Temple Emanu-el, New York City.

Rev. JOHN P. MONAGHAN *is a priest in* the parish of Corpus Christi, New York. The sermon published in this issue was preached at the dedication of a new church adjacent to Columbia University.

After receiving his B. A. degree at Yale University in 1922, Rev. DWIGHT C. SMITH taught at Yale-in-China for two years. In 1927 he was awarded his B. D. degree at Yale Divinity School. Since 1927 Mr. Smith has ministered at First Congregational Church, Bellingham, Wash. From 1934 to 1936 he was on leave of absence for study in the University of Edinburgh and was awarded his Ph. D. degree with the class of 1936.

Rev. FRANK D. ADAMS *was ordained in* the Universalist ministry in 1905. Early pastorates were in Urbana, Ill., Indianapolis, Ind., and Spokane, Wash. He returned to Urbana in 1916 and after a ministry of four years went to Elgin, Ill. From 1923 to 1932 he ministered to the Church of Our Father in Detroit, and for the past four years has led the activities of Unity Church in Oak Park, Ill. Dr. Adams was president of the Universalist General Convention from 1927 to 1931.

For many years Rev. FREDERICK K. STAMM has been minister of the Clinton Avenue Community Church, Brooklyn, N. Y. This church was formed by the federation of the Clinton Avenue Congregational Church and the Simpson Methodist Episcopal Church.

Rev. JOSEPH FORT NEWTON *is one of* the ministers at St. James Episcopal Church in Philadelphia.

Rabbi DAVID DE SOLA POOL *is minister* at the Spanish and Portuguese Synagogue in New York City.

Rev. HAROLD C. PHILLIPS *ministers to* the First Baptist Church, Cleveland, O.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

SAMUEL M. GLASGOW, Independent Presbyterian, Savannah, Ga. "The Loneliness of Selfishness." John 12:24—"Except a grain of wheat fall into the earth and die, it abideth by itself alone."

W. ARTHUR GRAY, Methodist, Sullivan, Mo. "Jesus the Trouble Maker." Matt. 10:34—"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

MILTON R. SCHROEDER, Fleishmann Memorial Baptist, Philadelphia, Pa. "Religion—Headache or Heartache?" Rom. 10:1—"Brethren, my heart's desire and my supplication to God is for them, that they may be saved."

H. M. WYRICK, Calvary Baptist, Omaha, Neb. "A Forgotten Conception of God." Rom., 11:22—"Behold, therefore, the goodness and severity of God."

FOR YOUR SERMON AND TEXT

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Title of Sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

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ARTHUR R. SIEBENS, First Presbyterian, Bowling Green, O. "The Advantage of Being Dissatisfied." Luke 19:42—"If thou hadst known the things which belong unto thy peace! But now they are hid from thine eyes."

JOHN D. CLINTON, First Methodist, Clinton, Ia. "Keeping Vastness in Our Fastness." Psalm 147:4—"He telleth the number of the stars."

PAUL D. EMENHEISER, Messiah United Brethren, Taneytown, Md. "The Purpose of Divine Beneficence." Rom. 2:4—"Do you think so lightly of his wealth of kindness, forbearance, and patience, and fail to see that God's kindness ought to induce you to repent?" (Goodspeed)

E. LESTER STANTON, Methodist, Lena, Ill. "The Apostacy of the Fearful." II Tim. 1:7—"God has not given us a spirit of fear, but of power and of love and of a sound mind."

FRANCIS J. HAYDEN, Memorial Congregational, Wantagh, N. Y. "Eyeless in Gaza." Judges 16:20—"He wist not that the Lord had departed from him."

W. ROBERT STEVENSON, United Presbyterian, Zenith, Kan. "On Being a Rebel." Rom. 12:2—"And be not fashioned according to this world: but be ye transformed by the renewing of your mind."

W. THEODORE ALLISON, First Presbyterian, Corning, Cal. "Hidden Assets." Phil. 1:18—" . . . in every way, whether in pretense or truth, Christ is proclaimed; and therein I rejoice." Phil. 2:17—" . . . if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

THE EDITOR'S PAGE

The Event of the Month

WHAT a month it has been! How packed with great events! Was there ever a moon so full of significant happenings as this December of 1936? I cannot select *the* event of this month. There was the King's abdication, with its amazing demonstration of the strength of British character and the disclosure of Anglo-Saxon capacity for democracy. The effects of this world-absorbing episode will reverberate for a long time not only in the political realm but in the moral realm. The ethical judgment of mankind having been aroused and focused upon the moral failure of a king can hardly fail now to turn upon itself in reproach and repentance for the eclipse which it has allowed moral standards to suffer in our generation. . . . There is the Buenos Aires conference. Thin though the tangible results may be, we have good ground to believe that a whole hemisphere is in process of being organized to protect itself against the danger of implication in any war which may emerge elsewhere in the world. . . . There is the chaos of the Far East. At this writing it is not known whether Chiang Kai-shek has been killed or not. But the situation as between China, Japan and Russia trembles with incalculable possibilities. . . . There is the consummation of the Preaching Mission. Nothing like it has been known in American Protestantism. It voiced the "whole gospel." And it voiced it in the name of united Protestantism. In so doing it opened up the possibilities that inhere in union, and laid bare the pathetic inadequacy of a divided church. . . . And there was the biennial meeting of the Federal Council—its greatest meeting. No longer is the Council a mere clearing house, but a power house for the whole church. I wonder if we are not living in a great creative moment in history. Gog and Magog are on the scene—yes! But was ever God more manifest than now?

A Crowded Month

The Book of the Month

CHRISTIANITY AND OUR WORLD, *by John C. Bennett, Association Press, New York. 50 cents.*

WHENEVER I see the name of John Bennett attached to any piece of writing, I seize that piece of writing. His is one of the best minds in that very considerable and significant circle of younger theologians who hold the promise of America's future in Christian thought. He is the author of *Social Salvation,* it will be remembered, which many besides myself consider the best statement of the social gospel that has yet appeared—and this is no light praise, for I wrote a book myself in this same field! His new book is a modest little volume which can be bought for just fifty cents. But if you would put it in a chemist's scale and weigh it against fine gold until the scales balance, I would recommend that it is worth every pennyweight of the precious metal. In sixty-four pages Bennett tells you more about the problem which Christianity confronts in this contemporary world than you can find elsewhere in three times the space. He deals with only a few things, but they are all fundamental: Christianity and secularism, the Christian ethic and moral confusion, Christianity and the economic order, Christianity and the new tyranny. Listen to this: "It is possible to be closer to God in seeking what God wills while denying his existence than in defending an unjust order of things while praising Him." Sentences like this stand out on every page. You will read it through, and you will read it more than once, and as you reflect on its words something that you overlooked will walk right into your understanding.

A Thought for the Month

I BELIEVE that we are on the eve of a profound religious awakening. The response to the Preaching Mission has been a revelation. The mood of frustration, yes of defeatism, is giving place to fresh hope and renewed purpose. It is not merely a "revival" that we are anticipating, not just another stirring of mass emotion on the basis of accepted beliefs and conventional patterns of church life. The thing that is happening is the result of a humble and critical re-examination of the gospel itself and of the whole system and background of Protestantism. The awakening is not being produced by professional evangelists whose special kit of tools equips them with a technique for getting immediate "results." It is not being *produced* at all; it is arising from the hearts and minds of Christian people, and is being guided by scholars and pastors who have been taking a long, deep look into the realities of the gospel. The awakening is symbolized by the very title, "Preaching Mission," which has pushed the narrower, artificial and mechanical conception of evangelism almost into disuse. Evangelism is a noble word, but it is a dangerous word. It lends itself so easily to the adoption of a professional technique more or less detached from the critical and prophetic substance of the Christian faith. Its "results" are likely to be superficial, forced, ephemeral. There is always the temptation to substitute intensity for depth. But the new awakening gives every sign of spiritual reality. It is thoughtful, humble, self-critical, realistic. It begins in the discovery that we have been for a long time on the wrong track—all of us, so-called liberals and so-called conservatives. Christianity has allowed itself to be entangled with a type of civilization which is morally bankrupt and doomed to pass away. We are engaged in the enormous task of setting Christianity free from this entanglement so that it can be itself and discharge its high responsibility for the salvation of the world. The Christian church is becoming conscious that it stands under the judgment of God. It hears a new call to repentance. And repentance is ever the foretoken of grace.

Foretokens of Grace

Charles Clayton Morrison

THE STORY OF THE CONFERENCE IDEA

ORIGIN Some time ago a great teacher said that a Community like the one in which you and I live, really is not a "community" at all unless the Catholic, Jewish and Protestant neighbors appreciate each other's highest purposes, and become interested in working together on common tasks. Otherwise isolation results in distorted prejudices, and sometimes in violent fighting.

Believing this to be true, nine years ago a number of Protestants, Catholics, and Jews worked out a plan for "conference." The Hon. Charles Evans Hughes and Dr. S. Parkes Cadman signed the letter that brought the first group together. Hon. Newton D. Baker has served from the beginning as general chairman with Professor Carlton J. H. Hayes and Mr. Roger W. Straus as Co-Chairmen.

STUDY "First," they said, "we will study to see what situations cause trouble. Then we shall ask what forms of cooperation are possible. Next we will work out techniques of cooperation and open all available channels through which it can operate."

At no time has this National Conference of Jews and Christians (for so it came to be called) sought uniformity. It believes that men may differ deeply in religious belief while maintaining mutual respect and working together as American citizens at common undertakings.

ACTION When Protestants, Catholics and Jews meet face to face around a table, or frankly deal with occasions of distrust or misunderstanding, the path to cooperation is paved. Permanent Round Tables or committees in several hundred cities provide centers through which the National Conference works.

PROGRAM Seminars of one to three days' duration in cities and on college campuses cultivate an American habit of communicating the practical aims and spiritual aspirations of Protestants, Catholics and Jews. Minister-Priest-Rabbi teams, local and national, speaking in schools, colleges, clubs, and civic auditoriums increase respect for differences and emphasize the American social objectives which the three groups have in common. Cooperation with public and religious school teachers in education in human relations takes the program to youth. Brotherhood Day held annually in the week of George Washington's birthday is a rallying point for community leaders. "The N.C.J.C. News Service," a religious "Associated Press," serves daily newspapers and religious journals with news and features of Protestant, Catholic, and Jewish interest.

INSTITUTES The Williamstown Institute of Human Relations in the summer of 1935, which brought together 650 leaders of the three groups for a week, was followed by similar regional institutes in 1936 in Blue Ridge, N. C., Appleton, Wis., and Estes Park, Colo., and a national institute is planned for Williamstown next August on Public Opinion and Democracy.

INFORMATION For information about Round Tables, N.C.J.C. News Service, Institutes, "Pilgrimage" Tours, Brotherhood Day or other features write to the office of the National Conference.

Those who are in sympathy with its aims are invited to join the National Conference, which is supported solely by voluntary contributions. The literature furnished to members is invaluable to pastors and religious teachers. Membership dues are from $2 to $25, according to ability.

National Conference of Jews and Christians

For Justice, Amity, Understanding and Cooperation among Catholics, Jews, and Protestants in America

289 Fourth Ave., New York City

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